though under the May Laws of 1882 they were uprooted from their holdings. There were old-established Jewish farmers established in South Germany, indistinguishable from their neighbours excepting by their religion: but the Nazi regime has made life impossible for them. In free lands, however, the process continues.

Jewish agricultural settlements exist to-day all over the world—in Russia, Poland, Roumania, even Siberia. In Canada, for example, there are a number of settle-ments, under the guidance of the Jewish Colonial Associa-tion : and 500,000 bushels of wheat are produced each year by the Canadian Jewish farmers. In the Argentine, there are whole areas covered by Jewish agricultural settlements, with their own vigorous community life. In the United States, at least 100,000 Jews look to agriculture for their livelihood and "more Jews are thinking to-day in terms of the farm than in any other period in the whole of American history". Above all, the return to Palestine, under the inspiration of the Zionist movement, is coupled with the ideal of the return to the land. Lack of funds and local obstruc-tionism are responsible for the fact that the process has not been so complete as was at one time hoped: but, even so, some 15% of Palestinian Jewry is rooted on the soil. (In England, it may be mentioned for the purpose of comparison, only 7% of the general population is thus engaged.) The total number of Jews throughout the world who look to agriculture for their livelihood is now nearly 700,000; and the number is increasing almost daily. The phenomenon is unique in the world to-day, where

the general tendency is not towards, but away from, the land.

It is nevertheless curious, in view of the long Jewish exclusion from the soil and his comparatively recent re-association with it, that services so outstanding have been made by Jewish agricultural experts. One may start at the commencement of the alphabet with Aaron Aaronson, one of a devoted family who rendered